

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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For the Christian Secretary.

Letters to those who have recently experienced Religion—No. 14.

DEAR BRETHREN AND SISTERS:—I presume you are all familiar with that important and interesting discourse of our Saviour, delivered to his disciples and the multitude, in the commencement of his public ministry. His plain and spiritual exposition of the Law; his unequalled practical precepts; the purity and holiness of the principles he inculcated; and, above all, the simple and authoritative manner of his teaching, has no doubt often riveted your attention, and excited your admiration. And no wonder, when one of the boldest opposers of Christ and his religion (Tom Paine) admits that it contains the purest principles of morality ever taught.

But I propose to ask your attention now to one or two plain assertions of the Saviour. He not only taught in this remarkable sermon what Christians should be, but told what they were. "Ye are the light of the world." How significant! How wisely accommodated to the weakest understanding; and yet how comprehensive and sublime! Here is included both the power and glory of the gospel! Here we are taught its diffusive nature, and penetrating efficacy. We learn too, how useful Christians are. Without them, the world would be shrouded in moral darkness. I know that boasting reasoners, and proud unbelievers, may despise them, and even persecute them, as they did their Lord and Master. They may exert themselves to the utmost, to destroy their influence and prevent their shining; but they can't put them out—they are still the "light of the world." And this is the reason why wicked men hate them—they love darkness, because their deeds are evil. But who are the light of the world? Certainly our Saviour could not have intended all the vast multitude to whom he was preaching, for undoubtedly there were many of those present who afterwards "took counsel against him;" nor the Scribes and Doctors of the law, for he severely censured their selfish teaching, and heartless professions.

You will observe that his discourse was directed to his *disciples*, though delivered in the hearing of the multitude. We see then, who are the light of the world—the *disciples of Christ*. What an honor is here conferred upon the little company of fishermen who had "left all" to become his followers. Few in number—ignorant and unlearned—without wealth or influence among men, yet they are the "light of the world." And this distinction belongs to all the disciples of Jesus, in every age of the world. Whether the candle of the Lord shines round about them, or the light of his countenance is withdrawn;—whether thousands are converted through their instrumentality, or the spirit of persecution disperses them;—whether permitted to worship God with none to molest them, or immured in prisons, and tortured upon racks, they are the "light of the world." And this precept, my brethren, is addressed to you as really as it was to those who sat by him on the Mount when he uttered it. Ye are the light of the world. I presume you have heard Christians say, and perhaps have adopted the same sentiments yourselves: "Why, we ought to let our light shine." We should be the light of the world." "We ought to live so that men of the world would take knowledge of us that we had been with Jesus. But the precept is absolute. Ye are the light of the world. All Christians are. Every individual disciple is." "But," says one, "I do not think I am." Then you are not a Christian. "But I am afraid I have been hiding my light under a bushel." That is impossible. For Christ says that men do not light a candle to put it under a bushel, or under a bed; but on a candlestick, that it may give light. So Christ lets the light of his countenance shine upon his disciples that they may reflect it. Or in other words, he implants the principle of moral light in their souls that they may become the "light of the world."

Now if you are Christians, this principle has been implanted in you, and it will shine. Your works will be manifest and they are wrought in God. You are in Christ, and He is in you. And those who abide in Christ bring forth fruit—they give light. "And herein," says Christ, "is my Father glorified that ye bear much fruit."

What an important station you occupy! The eyes of saints and sinners, of angels and men, are turned upon you. The Omnipotent God beholds you. "Ye are the light of the world." Walk in the light. Let it shine. Do not obscure a single ray of it. Christ is the true Light. Hence says the Apostle, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Yours, &c., S. B.

For the Christian Secretary.

The Religious Press on Peace.

The cause of peace is much indebted to the periodical press; but I think religious newspapers might and should do far more than they have ever yet done. Its friends aim at a radical change of public opinion as indispensable to our object. The fact of their continued and separate existence, of itself, seems to indicate, that Providence designs to accomplish some important object through them. They have already subserved very important purposes in the economy of the world's salvation. By them the knowledge of God was preserved and handed down to us. In their his-

tory, thus far, the Scriptures have been fulfilled, and their divine origin has been confirmed. And with such a fact before us as has just been alluded to, that of their continued separate existence under the peculiar circumstances in which they have for many centuries existed, it is natural to conclude that something yet remains of the divine plan to be accomplished through them. Especially is this probable, if they are again to be restored to the promised land.

What, then, is the evidence of such restoration? The reason why there has been a difference of opinion on this subject, is to be found in the fact that the same principles of interpretation have not been applied by all readers to those prophecies which relate to it. However plain those prophecies may be, in fact, they will not convey the same impression to those who understand them differently. The best way to fix upon true principles for interpretation, is to take some one passage, determine its meaning, and then apply the same mode of interpretation to other passages which may be less plain.

In Eze. 37th chapter, Mr. B. thinks we have a plain reference to the return of the Jews to Palestine. Read the whole chapter, particularly from the 15th verse. The events here alluded to, must be yet future. They are not to be found in the return of the Jews from Babylonian captivity; nor in the union of the two kingdoms of Israel and Judah. It is here said that David shall be king over the restored people. But David died long before the events above mentioned occurred. The David here spoken of, must be the spiritual David, or the Messiah. And he is here called David, because he will reign spiritually over the restored Jews, very much as the literal David reigned over Judah and Israel before their division.

The question occurs here, whether this prophecy is to be spiritually or literally fulfilled. Mr. B. thinks that all of the latter portion of Ezekiel points forward to some remarkable phasis of that dispensation, which is to occur after the conversion and restoration of the Jews to Palestine, which will probably be the seat or centre of a new spiritual polity.\* This new dispensation or state, he elsewhere shows to be the "New Jerusalem," spoken of by John in Revelation. But that his opinions on this subject have no resemblance to those which are so zealously propagated at the present day by Mr. Miller and others, is plain, from the following quotation from the article in the Hierophant, alluded to above: "The sublime announcements respecting this state, (the New Jerusalem) will doubtless go into accomplishment in the steady and scarcely observed tenor of ordinary, and not extraordinary, providences. . . . Accordingly, we are not to look for the events constituting the main features, even of the New Jerusalem, which comes down from God out of heaven," in occurrences of a marvelously strange and astounding nature. We are rather to look for them in those which stand directly before our eyes, and to which we become familiarly wont, that we perhaps never dream till emphatically reminded of it, that they are a part of the system of prophetic machinery." The arguments of Mr. B. in favor of such a literal fulfillment of Eze. xxxvii. as has been described, are as follows:

1. The general analogy of other prophecies. Not all prophecy, perhaps, but most has had a literal fulfillment. This is especially true of those which relate to the birth and sufferings of Jesus Christ.

2. In the past history of the Jews, we see a remarkable literal fulfillment of Scripture prophecy. They were to be cast out, and become a *hasing* and a *by-word*. This has been experienced by them literally; and so of many other predictions respecting them. This fact is generally admitted in respect to the past; why should it not be in respect to the future? The lecture quoted a remark of David Levi, when writing against priestly, the purport of which was, that Christians consider all the predictions relating to the dispersion and sufferings of the Israelites, as belonging exclusively to them, while all those relating to the coming of the golden age, they stealthily appropriate to themselves.

3. The spiritual mode of interpreting prophecy, takes away the evidence to a Jew of the Messiahship of Christ. The strongest argument which we can present to a Jew, is the remarkably literal fulfillment of the predictions relating to the life and death of Jesus.

It is objected against the literal fulfillment of this prophecy, that Paul represents the influence of the gospel as abolishing all distinction between the Jew and the Gentile, and if it be so, what can be the object of a return of the Jews to Palestine? The answer to this objection is, we know but very little of the object which God has in view in any of the events of his providence. Besides, the language of Paul cannot be inconsistent with the prophets. And, further, the words of Paul are, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. iii. 28. And the objection, if of any force, proves too much. It proves that there is to be no distinction of male or female, as well as none of Jew or Gentile.

The observations made thus far, respecting the passage in Ezekiel, are designed to settle the true principles of interpretation.

We have in Isaiah, 11th chap. a most remarkable prophecy, which Mr. B. thinks can have no fulfillment but a literal one.

Besides this direct appeal to the Scriptures in proof of a literal return of the Jews to Palestine, the lecturer presented a few other considerations.

1. The Jews expect such a return.

2. Their condition as a people, is very peculiar. They have no government, no citizenship with other nations where they reside, their property, to a very great extent, personal, and easily moved.

2. The course pursued towards them by the

courts of Europe. They are beginning to be respected there.

4. The situation of Syria at the present moment. Though conquered, it is not really and permanently a prize to either of the nations, which have been so long contending for it. The question has ever been started in the courts of princes, whether Palestine should not be voluntarily relinquished to the descendants of Abraham, who are manifestly regarded as having a kind of divine right to the perpetual possession of it.

5. Great light has of late been thrown upon the condition of this country by travellers, and Christian missionaries. The Jew himself is better acquainted with it than formerly, and with every new fact respecting it, which comes to his knowledge, his hopes are strengthened, and he says in the language of his fathers, "Our feet shall stand within thy gates, O Jerusalem."

6. Finally, the prophecies, relating to this subject, are beginning to be more studied, and better understood than formerly. And thus prophecy may become the instrument, in a degree, of its own accomplishment.

The lecturer closed by an ingenious application of the vision of dry bones, in Eze. xxxvii. to the restoration and conversion of the Jews. He alluded to the fact, that a larger number of this injured people have embraced Christianity within the last 15 years, than during fifteen centuries before, and that there is a growing want of confidence in the Talmud.

The First Blood of the Reformation.

The inquisitors of the Low Countries, thirsting for blood, scoured the neighboring country, searching everywhere for the young Augustines who had escaped from the Antwerp persecutions—Esch, Voes and Lambert were at last discovered, put in chains and conducted to Brussels. Egmondanus, Hochstraten and several other inquisitors summoned them to their presence. "Do you retract your opinion?" inquired Hochstraten, "that the priest has no power to forgive sins, but that the power belongs to God alone?" and then he went on to enumerate the other gospel truths which he required them to abjure. "No, we will not retract nothing!" exclaimed Esch and Voes, firmly, "we will not disown God's word, we will rather die for the faith."

The Inquisitor. "Confess that you have been deceived by Luther."

The Young Augustines. "As the Apostles were deceived by Jesus Christ."

The Inquisitors. "We declare you to be heretics, worthy of being burnt alive, and we deliver you over to the secular arm."

Lambert was silent. The prospect of death terrified him; distress and uncertainty agitated his heart. "I request four days respite," said he in stifled emotion. He was taken back to prison. As soon as this respite was expired, Esch and Voes were degraded from their priestly office, and handed over to the council of the reigning government of the Low Countries. The council delivered them bound to the executioner. Hochstraten and three other inquisitors accompanied them to the place of execution.

Arriving at the scaffold, the young martyrs contemplated it with calmness. Their constancy, their piety and their youth, drew tears from the inquisitors themselves. When they were bound to the stake, the confessors drew near.—"Once more we ask if you will receive the Christian faith."

The Martyrs. "We believe in the Christian church, but not in your church."

Half an hour elapsed. It was a pause of hesitation. A hope had been cherished that the near prospect of such a death would intimidate these youths. But, alone tranquil of all the crowd that thronged the square, they began to sing psalms, stopping from time to time to declare that they were resolved to die for the name of Jesus Christ."

"Be converted—be converted," cried the inquisitors, "or you will die in the name of the devil." "No," answered the martyrs, "we will die like Christians, and for the truth of the blessed gospel."

The pile was then lighted. Whilst the flame slowly ascended, a heavenly peace dilated their hearts; and one of them could even say, "I seem to be on a bed of roses." The solemn hour was come—death was at hand. The two martyrs cried with a loud voice, "O Lord Jesus, Son of David, have mercy upon us," and then they began to recite their creed. At last the flames reached them; but the fire consumed the cords which fastened them to the stake before their breath was gone. One of them feeling his liberty, dropped upon his knees in the midst of the flames, and then in worship to his Lord, exclaimed, clasping his hands, "Lord Jesus, Son of David, have mercy upon us."

Their bodies were quickly wrapped in flame: they shouted "Te Deum laudamus." Soon their voices were stifled and their ashes alone remained.

This execution had lasted four hours. It was on the first of July, 1523, that the first martyrs of the Reformation laid down their lives for the gospel.

All good men shuddered when they heard of these events. The future was big with fearful anticipations. "The executions have begun," said Erasmus. "At length," exclaimed Luther, "Christ is gathering some fruits of our preaching and preparing new martyrs."

But the joy of Luther in the constancy of the young Christians was disturbed by the thoughts of Lambert. Of the three, Lambert possessed most learning; he had been chosen to fill the place of Probst, as preacher at Antwerp. Finding no peace in his dungeon, he was terrified at the prospect of death; but still more by conscience, which reproached him with his cowardice, and urged him to confess the gospel. Delivered long from his fears, he boldly proclaimed the truth, and dug like his brethren.

A noble harvest sprung up from the blood of

these martyrs. Brussels manifested a willingness to receive the gospel. "Wherever Aleander lights a pile," remarked Erasmus, "there it seems as if he had sown heretics."

"I am bound with you in your bonds," exclaimed Luther, "your dungeons and your burnings, my soul takes part in. All of us are with you in spirit, and the Lord is above it all."

He proceeded to compose a hymn commemorative of the death of the young monks; and soon in every direction, throughout Germany and the Low Countries, in towns and villages, were heard accents of song which communicated an enthusiasm for the faith of the martyrs.

Flung to the heedless winds,

Or on the waters cast,

Their ashes shall be watched,

And gathered at the last.

And from that scattered dust,

Around us and abroad,

Shall bring a plenteous seed

Of witnesses for God.

Jesus hath now received

Their latest living breath,

Yet vain is Satan's boast

Of victory in their death.

Still—still—though dead, they speak,

And triumph-tongued proclaim

To many a wakening land,

The one availing Name.

[D'Aubigne.

Revivals.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth."

Says the Baptist Pioneer "As well may we attempt to keep pace with the fleet winds, as to keep up, in our record of revivals, with the actual advances of the cause of Christ. Our Lord and Saviour is riding forth in His glory, in the chariot of the gospel, conquering and to conquer.—The earth trembles at his presence, the mountains skip like rams, and the little hills like lambs; the rock is turned into a standing water, and the fountain into a fountain of waters. (Ps. 114.) Shouts of triumph are heard on the banks of the St. Lawrence—they are reechoed from a thousand points beyond the turbid Missouri."

True Female Nobility.

The woman, poor and ill clad she may be, who balances her income and her expenditure—whose toils and sweats in unremitting mood among her well trained children, and presents them morning and evening, as offerings of love to her husband, in rosy health and cheerful cleanliness, is the most exalted of her sex. Before her shall the proudest dame bow her jewelled head, and the bliss of a happy heart dwells with her forever.

If there is one prospect dearer than another to the soul of man—if there is one act more likely to bend the proud and inspire the broken-hearted—it is for the smiling wife to meet her husband at the door with his host of happy children. How it stirs up the tired blood of an exhausted man, when he hears the rush of many feet upon the staircase—when the crowd and the carol of their young voices mix in the glad confusion—and the smallest mounts or sinks into his arms amidst a mirthful shout.—Chambers' London Journal.

Sufferings of the Jews in Persia.

We received a visit from a Jewish physician of high repute among all classes of the natives. He made bitter complaint of the oppressions which his people are suffering from the Muhammedans. "Two nights ago," said he, "some Moslem ruffians went into the house of one of our people and ordered him to bring out wine. The Jew went out and declared to them that he had no wine; and the ruffians enraged at the disappointment, killed him on the spot." Large numbers of the Jews, the physician continued, have tried in vain to induce the governor to apprehend and punish the murderers. This statement accords entirely with other instances of outrageous oppression, which the poor descendants of Israel suffer here from their Muhammedan masters.

The Dr. concluded his sad tale, by remarking, that if the Messiah does not appear soon, he fears their nation would be exterminated. To my inquiry when he expected the Messiah would appear, he replied, that each of the six days of creation is the emblem of a thousand years; that four hundred of the six thousand years now remain; that the seventh day is the emblem of a seventh thousand years, at the commencement of which period the Messiah is to come, and during which he is to reign; accordingly, four hundred years remain before his advent. I told him that if the Jews must wait four hundred years longer for the Messiah, under their present oppressions and persecutions, I thought he had serious reason to apprehend their extinction. "O' said he, 'four hundred years is the utmost limit. We expect the Messiah soon; he may come this year, or this day.'

# THE CHRISTIAN SECRETARY

has been lecturing very acceptably in Boston, on the archaeology of Egypt, and he will thus be enabled to develop some remarkable facts in regard to the primitive inhabitants of the valley of the Nile. He will satisfactorily demonstrate that the builders of the pyramids were Caucasians. This will be an unexpected discovery to the historian, since the opinion has been propagated, from age to age, that the authors of the monumental hieroglyphics were Africans. That they were white men, seems now placed beyond dispute by the erudite researches of Mr. Gliddon; and his assertions it is said will be abundantly corroborated by the silent, yet essential testimony of a large collection of dry bones which address the modern philosopher in a language which cannot be misunderstood.—*Boston Merc. Journal.*

For the Christian Secretary.

Home Mission.

AM. BAP. HOME MISSION ROOMS,  
New York, March 30, 1843.

To the Secretaries of the State Conventions and General Associations.

In collecting a library for the Mission Rooms, the Executive Committee wish to obtain complete files of the Annual Reports of all the missionary bodies of our denomination. Those documents are already valuable, and are becoming more so every year, as they furnish a continuous history of missionary transactions in particular sections of the country. In the course of time they will be very eagerly sought after, and to this Society most especially, they will be very valuable.

We are deficient of the following reports:

Maine Convention	—the first.
New Hampshire	" all previous to 1837, and that for 1839.
Vermont	" " 1838,
Massachusetts	" 1834, and those for 1835,
Rhode Island	" 1836,
Connecticut	" 1836,
*New York	" 1836, and that for 1837.
Indiana Gen. Ass'n.	" 1835,
Maryland U. Ass'n.	" 1839,
Virginia Gen.	" 1836,
N. Carolina Convention	" 1830, except 1st ann., and that for 1842
S. Carolina	" 1836, and that for 1837 and 1838.
Georgia	" 1839,
Alabama	" 1840,
Mobile	" 1840, and that for 1839.
Indiana Gen. Ass'n.	" 1838,
Ohio Convention	" 1836,
Champaign	" 1841, and that for 1842.
Arkansas	" all except 1837, 1839 and 1840.
Tennessee	" 1833, 1840, '41 and '42.
N. Western Convention	" 1841.
Michigan	for 1837.
Louisiana Home Mission Society	we have none.
Missouri Convention	we have none.
General Convention of Western Baptists	all except 1835, 1836 and 1837.

\* We wish a complete file of these, if possible, as many of those we have, are defaced.

† Of the existence of this body we were uninformed until recently.

We respectfully request the Secretaries of those bodies to make an effort to collect the deficient numbers and send them to us by private conveyance. The approaching anniversary at Albany, on the 25th April, will afford an excellent opportunity to forward them. In those cases where there are but two or three copies to supply, if a private opportunity cannot be found, they can be mailed.

While upon this subject, we desire to express our earnest wish that all the missionary bodies will invariably print their annual reports in pamphlet form. It is the only convenient form for preservation. The expense is small and generally more than repaid by those who read them. It is an object for any to economise in that way, the cost of printing an edition on the types set up for the weekly papers, would be but a mere trifle.—It is very desirable that the reports of any particular body should always be printed of one size.

We will venture a suggestion, also, upon this subject; that is, that those who write annual reports, and those who record the proceedings of an anniversary, and "make up" the pamphlet for the press, should bear in mind that they labor for posterity. If so, should not their productions assume so much of the historical form as that when other generations arise in their places, the progress of the body can be easily traced? The addition of statistical tables will increase the value of the documents for future reference, and on this account will be more carefully preserved.

There are two tables greatly needed in all these reports: 1st. A Missionary Table, showing the names of missionaries, their post office address, stations, labors and results, and 2d, An Association Table, showing the associations connected with the body, the number of churches, ministers, members, and number baptized in each. The utility and importance of such tables would soon be discovered and appreciated.

A complete file of the Northern Education Society's Reports, also, is requested.

The Eleventh Anniversary of the American Home Mission Society will be held in the Pearl street Baptist church in Albany, on Tuesday, April 25th, 1843. The meeting for business will commence at 3 o'clock, P. M. The evening exercises, consisting chiefly of addresses will commence at half past 7 o'clock.

BENJ. M. HILL, Cor. Sec.

RECEIPTS—CONNECTICUT.

A friend in First Church, New York city, \$10; Mrs. Fanny Johnson, do., \$1.

For the Christian Secretary.

MIDDLETONS, April 4, 1843.

BRO. BURR.—Will you allow me to say a few words relative to our Lord's glorious appearing? My desire to add to what has been said, originates in the belief that the community has a right to all the light which God has shed on this subject.

Dr. Jarvis wrote a letter recently, in reply to inquiries which had been addressed to him on this subject, in which he affirms, positively, that Mr. Miller is wrong in his chronology. "The world," he says, "according to Mr. M. should have ended several years since." We are left to infer that this conclusion is based on the difference between the vulgar and the true era. Now, with all due deference to the age, education, and influence of the author of that letter, the whole community have a right to know, if not already informed, that neither the date of the Christian era, nor the birth of Jesus, nor his age at the crucifixion is once named in the prophecy Dan. 9, 24. These points about which the learned will, doubtless, continue to differ, are not necessarily brought into the calculation. Why then does the Dr. make a false issue, and turn upon his opponents only to reproach them with ignorance, delusion and sin? We

know who has said that "for every idle word" we "must give account in the day of Judgement." Surely, it is worse than idle for a learned clergyman to misconceive his less learned opponents, and then as if conscious of intellectual elevation, throw odium on them by opprobrious epithets! An apostle would enquire, "why dost thou boast?" But it is written that when "Jesus was reviled, he reviled not again,—when he suffered he threatened not; therefore I will not be uncourteous, because the Dr. has been severe. The frame of my spirit must change ere I shall dare "render evil for evil, to any man." Many who contend about the truth, it is to be feared, lose sight alike of their accountability to its author, and of the sympathy which is due to an erring fellow mortal, who may by having the truth spoken "in love," be reclaimed from the mazes of error.

Let me then state the point on which the Dr. misconceives those whom he opposes. The prophecy on which Mr. Miller bases his calculation that "the end" will be this year, is recorded Dan. 8, 13-19, and more fully explained Dan. 9. We feel persuaded that the 70 weeks, Dan. 9, 24, end in the crucifixion, or the ascension of Messiah,—which occurred A. D. 33. We find Playfair, Ferguson, and David Young confirm our faith. Nay more, it is understood that Dr. Jarvis himself confirms it, by the same mode of proof—astronomical calculation. The remainder of the 2300, Daniel 8, 14, from which the seventysixes were cut off, is to be reckoned from that point, A. D. 33. Thus 70 sevens=490,—2300 leaves 1810,+33, the year of the crucifixion, brings us to 1843. The age of Jesus, as well as the exact date of his birth are matters not even mentioned in the prophecy, consequently they are not allowed to divert or confuse us. The year referred to in the prophecy—the year of Jesus' death, is ascertained, I suppose, beyond controversy. This makes "the vision," "the time appointed" for "the end," terminate 1843. If the year of the Redeemer's birth, or his age at his passion, be a subject of enquiry, it should be known that these questions, though not necessary to an explanation of this prophecy, may be satisfactorily answered. The 70 weeks, or 490 years is thrown clear across the period about which there is any controversy. They reach to A. D. 33 of the common era—thence all is plain to 1843, when "the end" is to be looked for, when the beloved prophet will rise up in his lot.

The necessity for my saying something through the press of our city arose from the facts in the case. Opposition was rife, and it seemed as if "the adversary" looked out, rolled his huge eyeballs and shook his mane as if triumphant. The truth was needed to say, "The Lord rebuke thee, O Satan!—the Lord that chose Jerusalem, rebuke thee!"

There are several points which I should like to touch had I room to write, and you to print, one of which is the oft repeated enquiry, what will you do if the Lord does not come at the time expected? I answer I shall have the satisfaction of knowing beyond all controversy that I "love his appearing"—also that my soul is much richer in the experience of divine grace—that my views of Biblical truth are greatly enlarged and improved, and that it is better "to be ready and not go," than to be found among the unbelieving. But I am reproved when such language is used without explanation. I entertain no fear that the promise shall fail—neither will my conscience, or my Judge, ever cause a blush for lifting up my head and looking up," as he has directed, when my "redemption draweth nigh." If shame ever mantles any face at the appearing of Christ, it will be the face of him, who, when he sees the truth, refuses from some sinister motive to avow it. If this subject does not appear to other minds as it does to mine, it does not effect my duty. Who would, who could blame an affectionate, afflicted wife for desiring the return of her husband, when she knew it would end her trials! 'Twould be a shame to her not to expect him as soon as his letter authorized an expectation. Now I feel assured that our Lord has given us ground for expectation, hence I long for it more than for anything else. I love his coming with all my heart, and have a rich earnest of it, of which I am infinitely unworthy, and for which I would ever be devoutly thankful. Amen! come Lord Jesus.

Yours, J. B. COOK.

THE PRESS AN AUTHORIZED MEANS.—That truth written and read is a divinely authorized means of publishing the gospel, the very parchment that contains all other divine injunctions, speaks as with a thousand tongues, even if the finger of God had never written on tables of stone, or there was no assertion that "all Scripture is profitable," and no command to "give attention to reading," and dig as for hid treasures in these sacred mines. And if such was the value thus divinely attached to this means of grace, when to obtain copies was so difficult, what is now the obligation to employ THE PRESS with its thousand tongues, and facilities passing before them of old.

Dancing Clergy.

The London Record, an evangelical paper of the English church, is said to be doing good service to the cause of truth and purity at the present day. Under the accumulated and increasing weight of Puseyism, it is gratifying to know that there are men in the Episcopal church who are not backward in speaking out against the corruptions of the church. After some pretty severe and somewhat ironical remarks upon the "Dancing Clergy," by the editor of the Record, in which he intimates that their dancing propensities do not attract any displeasure from the Tractarian sect, he says:

"We have been led to these observations by observing the following paragraph in the Norfolk Chronicle of the 21st ult. How melancholy! If the bishop of Norwich would look for the true reason of irreligion in his diocese, and of the poor not attending the house of God, he would find it, not in pews, but in dancing, hunting and shooting clergy on the one hand, and Puseyite aspirants on the other. Does his lordship think that the most ignorant peasant does not feel the incongruity of dragging a frivolous, dancing clergyman to attend his dying wife or child, or that he will hear with reverence the words of God from the lips of the midnight reveller? The thing cannot be. When will the clergy cease to think so dis-

paringly of the intellect of the most ignorant of the laity, as to suppose they will expect to gather grapes of thorns, or figs of thistles? The following is the paragraph from the Norfolk paper we have named:

"The third Subscription Ball at the Assembly Rooms, King's Head Inn, Diss, was very numerously and fashionably attended; more than 100 were present. Amongst those present were Geo. St. V. Wilson, Esq., Rev. Temple Frere and family, Rev. Richard Cobbold and family, Rev. W. Manning and family, Rev. G. Bidwell and family, Rev. Mr. Howes, Rev. Mr. Barrow and family, Rev. T. Wilson, Rev. J. Chevalier, Rev. W. Wallace, W. Barlee, Esq., Rev. C. Browne, Rev. R. Surtees, —Surtees, —Surtees, Esq., Franklin, Esq., Rev. Chereny, Rev. —Harrison, W. Poole, Esq., Mrs. Whittaker, —Upton, Esq. &c. &c."

We have shortened the catalogue by omitting some of the names of laymen."

Christian Secretary.

HARTFORD, APRIL 7, 1843.

Persecution of Greek Converts.

The readers of the Missionary Magazine have already, and doubtless with deep interest, perused the account given by Mrs. Dickson in the April number, of the baptism of two young converts, John and Kuriakes, who had travelled 250 miles from Patras to Corfu, to follow the Saviour in this ordinance. They were the fruits (we believe) of the labor of the indefatigable Apostles, a native preacher, and seem to be a couple of very promising characters. The letter of Mrs. D. also mentions that there were a few more hopeful cases in Patras—forming a little band, who were anxiously waiting till such time as brother and sister Buel from Malta could come over and break the bread of life to them.

By the subjoined extract from a letter recently received from Mrs. Buel, by the wife of one of our pastors, our readers may see what awaited these young confessors on their return to Patras, and feel themselves afresh incited to pray and weep for the cause of Jesus in the land of Paul's trials and triumphs—Greece, but alas, "living Greece no more."

MALTA, Jan. 24, 1843.

"But you doubtless will prefer to know of the prospects of our own mission, and whether we expect soon to return to our chosen field of labor. I have delayed mentioning this, because before this reaches you, I presume you will have received through the Board all that I can give you. At present I can only say we are yet staying in Malta, and know not where the Lord will direct us.

A few weeks ago we received permission of the Board to go to Patras, and our hearts were cheered with a prospect of soon making ourselves useful to a little band of disciples there, who had long been pleading for us to come and teach them. They are now scattered. Their enemies have driven them hence, and whether the Lord will collect them again is known only to himself. Mr. Buel is now preparing an account of the recent persecution at Patras, which he will forward to the "Rooms" by next post, and which I trust you will see before this arrives. Hence I need not go into the detail of those painful transactions. In case, however, of a failure of his letter, I will add, that on the last Sabbath previous to the departure of Mr. Love from Corfu, two young disciples from Patras, who had for months previous given satisfactory evidence of conversion, were baptized, having come the distance of 250 miles to enjoy the privilege of obeying Christ in that delightful ordinance. On their return to P. they were met at the wharf by a crowd of the enemies of our Lord, who shouted, "Away with these phariseans! Away with these anti-Christs" while they quietly retired to their several homes. On the following morning, however, when they appeared in the streets, they were again assailed by the mob, and only preserved from violence by the timely interference of the police. After being detained under military protection some 20 days, Mr. Apostolos writes they were ordered by the authorities to leave, in order to restore the tranquility of the town. After some persuasion, John, one of them was allowed to remain, and Apostolos went to Athens, where he now is, pleading his cause, and that of his persecuted brethren, before the King. Such is our latest news of our dear brn. who have embraced the gospel in Greece. They are in the furnace of affliction, but it is a consoling thought that He who placed them there, saw it necessary for them, and He is able to preserve them, and to bring them out as gold well refined. They appeared steadfast, and exhibited much patience and fortitude in the hour of danger, and Apostolos seems full of expectation that his efforts before the Government will be crowned with success. God grant that he may succeed so far as shall be for His glory, and the promotion of His kingdom in Greece. This is indeed a trial of our faith, but it remains unshaken. We do believe a great work will be effected in this nation to the glory of our great Captain. But never for moment, since we have been eye-witnesses of the superstitions of the people and of the influence of the priesthood, have we supposed good would be effected without persecution. On me may, and the converts, be prepared by grace to meet the trials our heavenly Father shall see fit to send upon us."

\* A name given by Greeks and Catholics to Protestants, implying great reproach.

Correspondence of the Christian Secretary.]

WASHINGTON, April 1, 1843.

I have neglected to write for some time, for the following reasons:—Want of time—Little of interest to communicate—Fear of writing too much. I never had any talents or disposition for gossiping, i.e., running about to hear and report the latest rumors abroad, and this must be my excuse for having gratified such of your readers as have itching ears for novelties, very little. This city is always full enough of rumors to employ the time of the idle and curious, such as speculations respecting dismissals from, or appointments to office—resignations in the Cabinet—the political bearings of Congressional enactments—the presence of distinguished individuals, and crowds of office seekers—the probabilities of peace and war, &c., &c. For my own little knowledge on most of these subjects, I am indebted, though in the midst of the crowd, to one or two public papers which I get time to glance over.

The last month has been one of remarkable, and it is said, unparalleled coldness. This might have been reasonably expected, when it was remembered that we had fine spring weather during most of December and January, but when the alternation actually took place, and the latter months invested March in their wintry robe, the change was so extreme and unexpected, that society seemed al-

most to lose the power of motion. The great snow storm of the 16th, which it appears extended from the most northern regions to New Orleans, fell here to the depth of a foot and suspended nearly all communication with the country. Two or three sunny days and rain since, have carried off the snow, but the weather is yet severely cold, and last night, water in exposed situations froze half an inch thick. There is now scarcely an indication of vitality in the vegetable world, while at this period last year, early gardens were far advanced—the present season is at least six weeks more backward.

Consequent upon this unseasonable rigor, and the sudden changes of the winter, death has been busy the last month, and struck down many around us almost without warning. A sudden cold fastens upon the lungs, and in three or four days the soul returns to God who gave it. Many families have been bereaved—many hopes blasted and many households deprived of their heads. But in the midst of all these scenes of change and affliction, the spirit of God is yet evidently in our midst, reasoning with men of righteousness and a judgment to come, and putting songs of joy into the hearts of penitent sinners. The meetings have been continued without interruption, three each day, till the present time, and last evening the church voted to continue them the same during the coming week. At evening meetings, there are more or less inquirers always coming forward for prayers: these meetings are well attended, and a number have been converted, who date their first serious impressions since the departure of Mr. Knapp. But the church labors at present under great inconvenience from having no ordained minister. More than 20 now stand ready for baptism, but the ordinance must be postponed another week, as the church has been disappointed in their expectations of an administrator for to-morrow. Br. Sampson, the accepted and officiating pastor, labors with faithful and untiring diligence, but he is yet a Newton student, and undained. This youthful church have taken incipient measures for erecting a house of worship with encouraging prospects, and the work will be accomplished as soon as it can be done, with prudence and sound judgment for guides.

The Navy Yard church is still blessed with a revival, and that also must suffer the disappointment of having no pastor to-morrow, its pastor being absent. There are also indications of a good work in the old or 1st church, many of its members being revived in their faith and hope, and new and frequent prayer meetings are well attended. The Navy Yard church is still blessed with a revival, and that also must suffer the disappointment of having no pastor to-morrow, its pastor being absent. There are also indications of a good work in the old or 1st church, many of its members being revived in their faith and hope, and new and frequent prayer meetings are well attended. The Navy Yard church is still blessed with a revival, and that also must suffer the disappointment of having no pastor to-morrow, its pastor being absent. There are also indications of a good work in the old or 1st church, many of its members being revived in their faith and hope, and new and frequent prayer meetings are well attended. The Navy Yard church is still blessed with a revival, and that also must suffer the disappointment of having no pastor to-morrow, its pastor being absent. There are also indications of a good work in the old or 1st church, many of its members being revived in their faith and hope, and new and frequent prayer meetings are well attended. The Navy Yard church is still blessed with a revival, and that also must suffer the disappointment of having no pastor to-morrow, its pastor being absent. There are also indications of a good work in the old or 1st church, many of its members being revived in their faith and hope, and new and frequent prayer meetings are well attended. The Navy Yard church is still blessed with a revival, and that also must suffer the disappointment of having no pastor to-morrow, its pastor being absent. There are also indications of a good work in the old or 1st church, many of its members being revived in their faith and hope, and new and frequent prayer meetings are well attended. The Navy Yard church is still blessed with a revival, and that also must suffer the disappointment of having no pastor to-morrow, its pastor being absent. There are also indications of a good work in the old or 1st church, many of its members being revived in their faith and hope, and new and frequent prayer meetings are well attended. The Navy Yard church is still blessed with a revival, and that also must suffer the disappointment of having no pastor to-morrow, its pastor being absent. There are also indications of a good work in the old or 1st church, many of its members being revived in their faith and hope, and new and frequent prayer meetings are well attended. The Navy Yard church is still blessed with a revival, and that also must suffer the disappointment of having

# THE CHRISTIAN SECRETARY.

—the universally conceded over-  
ton, or words to the same effect  
are, for very shame, it suddenly  
has already written too many  
out! (I do not quote from  
myself I do not misrepresent it.)  
With that big newspaper,—it  
vocation; but I am sorry to see  
is a pattern, in the matter of the

Observer, but they sit ill upon  
it. Such a policy may do for  
not become Baptists. So, at  
The Deacon.

Wethersfield.  
We frequently comforted  
ts of revivals of religion in  
we feel it our duty and priv-  
rite, believing it will be  
ts of truth, and particularly  
apt church in Wethers-

ong time in a weak, low,  
on, but we determined to  
by the help of God, to rise.  
J. Smith, of Lansburgh, b-  
eting with us, Dec. 17th,  
century circumstances. The  
newly prepared by fasting  
rth, and more particularly  
on the second advent of  
Chittenden, delivered in a  
essive manner, to a crowd-

nced preaching in a very  
manner, to the church,  
break down in their feel-  
of coldness and short-com-  
er in the church,—a deep  
as felt and manifested by  
and sisters, and the Lord  
rayer upon them, (such as  
d for a long time,) that He  
d build up Zion, that He  
o faithfully preached. The  
come forward for prayers,  
became powerful. Our  
me in, and shared in the  
God was bestowing upon  
crowded, and numbers had  
of room. The body slips  
the anxious; in fact, the  
at they were to be found in  
use, and as numbers were  
nt praying, their seats were  
number of those in trouble.

soon set up meetings by  
work soon spread to almost  
society. The schools shar-  
ed work. It is thought by  
three hundred, of all ages,  
whether they are all genu-  
by the great Searcher of  
on the 29th of Jan., after  
and acceptable labors with  
essing of God, having bap-  
part of which are from the  
some of them declare they  
ligion before.

nd, though less powerful,  
Numbers have been con-  
been added to us since—  
are expected for ward soon.  
been restored—brethren in  
ited in his death, we are unable to say.

PORTSMOUTH, VA., March 31st, 1843.

DEAR SIR.—Under any circumstances, it is disagreeable to communicate unpleasant news, but the task now imposed on me is the most distressing which has ever fallen to my lot, and one which will require all the fortitude which you may possess to bear. What I have written, will prepare you for the worst. Your brother is no more. He expired about 12 o'clock, yesterday, and the circumstances attending his death, render it particularly distressing. A man by the name of Cooke, of Norfolk, shot him with a pistol; the ball entered his heart; he died instantly, without speaking a word.

Cooke attended a political meeting in this town on the 20th ult., and there, after making particular inquiry to ascertain that Mr. Gardner was not there, made a most unjustifiable attack upon him, which Mr. Gardner noticed in his paper of the 22d ult., in an article headed "The Meeting," which you have probably seen. Cooke made threats that he should demand satisfaction, and came over and made considerable display here; he tried to get Mr. Gardner out of the office, that he might attack him in the street, but he declined going out to meet two or three armed men. Yesterday, Mr. Gardner had business in Norfolk, and fearing that Cooke might attack him, he armed himself with one of Colv's revolving pistols, that he might defend himself if attacked. Cooke came over here yesterday, and hearing that Gardner had gone to Norfolk, went immediately back; they met on the wharf in Norfolk. Cooke demanded withdrawal of what was said in the paper. Mr. Gardner told him he could not withdraw until he had retracted what he had said at the meeting. Cooke then raised his cane to strike, and Mr. Gardner put his hand in his pocket for his pistol; this observed, he closed in with him, seized the pistol as soon as it was out of the pocket, and being a very athletic man, wrested it from him, and with one arm around him, so that he had him completely in his power, with the other hand he pushed the pistol hard against his breast and fired. He then let go of him, and walked immediately away, saying, "I am satisfied." The whole was but the work of a minute, and the bystanders were so completely horrified that he was suffered to go away without arresting him. He has since been arrested, and is now undergoing an examination, which will not be closed until after the mail leaves. I have little hopes that we will justice done him, as he belongs to one of the most wealthy and influential families in this part of Virginia. Had it been done in Portsmouth, he would probably have met with a very different fate. The excitement here is the most intense I ever witnessed. There was to have been a Town Meeting to-night, to express our regret at the loss our community, and in fact the world, has sustained in the death of Mr. Gardner, but the excitement is so great, it has been thought advisable to postpone it until after the funeral, which will be at 3 o'clock, to-morrow. Mrs. Gardner bears it with as much fortitude as could be expected; she is surrounded with friends—but friends can afford her but little consolation—all that can be done, will be. Her remains will be put in a zinc coffin, made perfectly tight, and that put into a coffin, made perfectly tight, covered with a black cloth, and the whole enclosed in a tight box and deposited in a brick vault; so that if you think fit to remove him, it can be done at any time. Through stranger to you, yet I deeply sympathize with you in the loss you have sustained. There is no man living, that I feel so much regard for, as I did for your brother. I became acquainted

in Westfield.  
has been pleased to visit  
the sweet and heavenly  
l. The whole place has  
oud of mercy and a good-  
led to the Lord. In both  
f feeling exists, and the  
d levity, have seemed to  
ce through the whole  
e 1843. S. MINER.

The Baptist churches are in a very happy state. Their beautiful little meeting house is all paid for, and they owe nothing for preaching, and are in good spirits, trying to live. But they are few in numbers, and not rich; and as their old minister has left them, they will really need help from the Convention, or from some other source, which I hope they may not fail to have.

Middletown, March 29, 1843. J. GOODWIN.

## Discussion on Baptism.

We have received a pamphlet in which the Rev. J. T. Hendrick's letters on baptism are reviewed, by the Rev. J. L. Waller, one of the editors of the Banner and Pioneer. Our time is too much occupied to allow us to devote that share of attention to such discussions as they deserve, and instead of any remarks of our own, we herewith substitute the following notice of this pamphlet, by the editor of the Baptist Record.

Rev. J. L. WALLER.—This brother is eminent by entitled to the appellation "Defender of the Faith," in Ky. Upon his shoulders mainly rest the public discussions on the baptismal controversy, written and oral, which take place in the State, and from an intimate acquaintance with him we are prepared to say that his shoulders are broad enough to bear all the weight which the Pseudo-baptist polemics of the State can cast upon them. He is thoroughly conversant with the whole subject, and never meets an adversary without overwhelming him. He is doing a good work—and all he needs is a little more of the "sunni-  
t in modo," which would enhance his real strength. We have just received a pamphlet of his, reviewing the Rev. John T. Hendrick's letters on Baptism, concerning which we have only room to say,—that if Mr. Hendrick ever writes again on the subject of baptism in Mr. Waller's diocese, he will evince a stoical insensibility to torture, that would immortalize a Mohican.

DEATH OF A MISSIONARY.—The Rev. Abel K. HINSDALE, missionary to the Independent Nestorians, died at Mosul, in December last, of lung fever.

SNOW IN ALABAMA.—The Alabama Baptist says that snow fell to the depth of one inch on the 15th of March, being the first snow they have had this season.

ELECTION.—The returns come in so slowly, that it is impossible to decide how the election has terminated. From present appearances, we are inclined to think there is no choice of state officers by the people.

Lines on the death of Miss Sarah L. Gibbs, of Sturbridge, Mass., and other communications are unavoidably postponed.

## Selected Summary.

### Death of Melzar Gardner, Esq.

The following letter was written by a gentleman in Virginia, to Mr. Henry F. Gardner, of this city, brother of the deceased. Mr. Gardner was well known in this place, as a writer of some note. The origin of the difficulty between Mr. G. and the person who killed him is not known. We have seen it suggested in one of our city papers, that the principles of Mr. G. touching a certain policy in Virginia, were unpopular. It is known that large numbers of hands have been dismissed from the different Navy Yards within a year or two past. At the Yard in Virginia, it seems that slaves were retained, while the regular workmen were discharged. Mr. Gardner opposed this measure in his paper, and maintained that when a man was rich enough to own slaves, he ought to be rich enough to support them without the aid of the Government. This, undoubtedly, had a tendency to excite the ill-will of the owners of the slaves thus employed. A week or two before the murder, Mr. G. stated that his life had been threatened.

Whether this was the cause of the difficulty which terminated in his death, we are unable to say.

PORTSMOUTH, VA., March 31st, 1843.

DEAR SIR.—Under any circumstances, it is disagreeable to communicate unpleasant news, but the task now imposed on me is the most distressing which has ever fallen to my lot, and one which will require all the fortitude which you may possess to bear. What I have written, will prepare you for the worst. Your brother is no more. He

expired about 12 o'clock, yesterday, and the circumstances attending his death, render it particularly distressing. A man by the name of Cooke, of Norfolk, shot him with a pistol; the ball entered his heart; he died instantly, without speaking a word.

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He has since been arrested, and is now undergoing an examination, which will not be closed until after the mail leaves. I have little hopes that we will justice done him, as he belongs to one of the most wealthy and influential families in this part of Virginia. Had it been done in

PORTRIDGE, he would probably have met with a very different fate. The excitement here is the most intense I ever witnessed. There was to have been a Town Meeting to-night, to express our regret at the loss our community, and in fact the world, has sustained in the death of Mr. Gardner, but the excitement is so great, it has been thought advisable to postpone it until after the funeral, which will be at 3 o'clock, to-morrow. Mrs. Gardner bears it with as much fortitude as could be expected; she is surrounded with friends—but friends can afford her but little consolation—all that can be done, will be.

Her remains will be put in a zinc coffin, made perfectly tight, and that put into a coffin, made perfectly tight, covered with a black cloth, and the whole enclosed in a tight box and deposited in a brick vault; so that if you think fit to remove him, it can be done at any time. Through

stranger to you, yet I deeply sympathize with you in the loss you have sustained. There is no man living, that I feel so much regard for, as I did for your brother. I became acquainted

with him more than a year ago, when he first came to Virginia, and the more I knew of him, the better I have loved him. It is the wish of the citizens generally, that his remains may rest here, that they may erect a monument commemorative of his great moral worth, and to perpetuate the infamy of his murderer.

The Verdict of the Coroner's jury was, that the Mel-

zar Gardner came to his death on this 30th day of March,

1843, in a scuffle with Mordecai Cooke, Jr., of said

rough, near the ferry house in said Borough, by the dis-

charge of a pistol which he said Gardner drew from his breeches pocket, and which was taken from him by said Cooke, and fired off by said Cooke in the scuffle, the ball from which pistol entered the left side of said Gardner, near his heart.

Middlebury, March 29, 1843. J. GOODWIN.

## The Storm on Tuesday.

The rain storm of Tuesday appears to have prevailed violently at the South. The Providence Journal says that it rained in that city through the day, and during the afternoon violently, and that the water poured down the streets in torrents. We received nothing from New York yesterday by either of the routes. It was understood that there was an interruption of both the Stonington and Nor-

wich Railroads.

Since the above was written, we learn from Adams' Express Agent, that the train for New York, via Stonington, did not leave Boston yesterday afternoon, but the mail was forwarded by the Norwich route—the train and passengers all returned in the evening from Worcester, in consequence of the interruption of the Norwich Road. About 300 feet of the Norwich and Worcester Road is washed away beyond Danielsonville, with a bridge. Also a bridge at Jewett City. An Engineer, in going out at 1, A. M., yesterday morning, to explore with a hand locomotive, was precipitated into the river, from a height of thirty feet, at Danielsonville, having come to the rupture before he was aware of it. All the locomotives are on this side of the breach, except one with a freight train, which is between Jewett City and Danielsonville.—*Boston Daily Advertiser*, March 30.

STORM AND FRESHET.—The severe storm, first of snow and then of rain, on Monday and Tuesday, proves to have been very disastrous to the roads and bridges in this section of the State, especially in this county. The Fair Haven bridge has been damaged at the west end, and several bridges have been carried away on Mill River—also the West bridge on the New York turnpike, a bridge on the Derby road and one at Whittemere, and another at Westville, &c.—and worse than all, we regret, to hear of a loss of life at Westville. Mr. Orville Collins, firm of A. Collins & Son, of Straitsville, in attempting to cross the bridge near Whittemere Spring Factory, in Westville, which, as well as the road, was covered with water, mistook the path and drove into the stream, and he and his own horses were drowned. A companion in the wagon with him escaped. Mr. Collins leaves a wife and five children to deplore his untimely end.

All the land mails of yesterday, except those by railroad, were brought back to the Post office, as it was impossible for them to proceed.

The canal is but little damaged as far as heard from.—*N. H. Palladium*.

FIRE IN TRENTON.—THREE LIVES LOST.—A slip from the Trenton (N. J.) State Gazette, mentions the destruction by fire of the True American Inn, on Mill Hill, on Monday morning, while the inmates were asleep.

John Bozer, a boarder, had barely time to escape with his life, after running to the front room, and awakening the two men who were lodgers there. These men did not escape, and their black, crisped remains were taken from the ruins the next morning. The trunks of the bodies, a shapeless mass and most shocking sight, without the legs, and one of them without a head, are all that remain.

A little girl, 9 years old, was burnt, her remains being a shapeless horrid sight.

The keeper and inmates were all Germans, the two men burnt having been there but a few days. Four persons escaped.

The house was the head quarters of General Washington on the 2d of January, 1777, being the place where the council of war was held, which decided on the march upon Princeton.

SEDITION.—The following bill is before the Legislature of Pennsylvania.

An Act to punish seduction, and to afford a more adequate civil remedy for the injury.

Sec. 1. That the seduction of any female is hereby declared to be an indictable offense, in addition to the remedies now given by law, for the perpetration of this great private and public wrong; and any person who shall be convicted of the offense of seduction, in any court of Quarter Sessions of the Peace of this Commonwealth, shall be sentenced to pay a fine of not less than \$500, nor more than \$10,000, at the discretion of the Court. And further to undergo a solitary confinement, at hard labor, in the proper penitentiary, for a period of not less than one year, nor longer than ten years, at the discretion of the Court.—Provided, that in lieu of the imprisonment in the Penitentiary, the Court may, if the circumstances of the case are somewhat mitigated, sentence to imprisonment in the county jail.

Sec. 2. That the action of seduction may be maintained and sued by any mother or relation of the female seduced, to recover damages for loss of service or for injury done to the reputation of the relatives, and for such aggravated damages as may have attended the commission of the injury, provided that the party to whom the damages are awarded is not the party to whom the seduction was directed.

The Court Martial lately held in Smithville, North Carolina, for the trial of Lieutenant Fremont, of the third Artillery, for illegal and unmilitary conduct, in striking the three soldiers, sentenced him to three months suspension, and confinement to the garrison, during that time. The Secretary, at the request of the Court, remitted all but the confinement.

We learn that the Secretary of the Navy has had his nephew, a clerk in his department, appointed to the office of Purser in the Navy, vacant by the drowning of Mr. Purser Hart, on the East Coast of Africa.

FROM PORTO RICO.—We are happy to learn that the report brought to New-York of the destruction of the town of Ponce, Porto Rico, is untrue. Captain Fry, of the brig Water Witch, at this port yesterday from Mayaguez, P. R., states that the occurrences which gave rise to the report was nothing more than the destruction by fire of one or two wooden buildings.—*Balt. Amer.*

FROM DEMARARA.—Captain Morgan, of the brig Ocean, from Demarara, informs us that the English steamer, which left St. Thomas for England via Barbadoes, got aground on Saba Island Reef on the 1st instant, but was got afloat again with the loss of keel and other damage, which it was supposed would nearly ruin her. The information came from St. Thomas.

When the steamer arrived at Demarara with the news that Point Petre was destroyed by the earthquake, the Legislative Assembly voted £5000 to be sent for the relief of the suffering survivors.

We have seen another report also in circulation of Captain Vorhees, of the Navy, having shot Lieutenant Boyle.

This report is certainly false, and probably has no other foundation than some injury sustained by Lieutenant Boyle in one of his hands by the accidental discharge of a fire-arm, in consequence of which he is said to be on his return home.—*N. Y. Bulletin*, 20th.

The Comet.—The Sheffield, England, Mercury of the 25th of February has the following paragraph:

"The Comet discovered by M. Laugier, at the Royal Observatory of Paris, will probably reappear in our hemisphere during the early part of the ensuing month."

The Greenfield Democrat says that in that place the snow is, in many places, from 10 to 15 feet deep.

Orders have been sent to the Portsmouth Navy Yard for the immediate construction of a sloop of war, to be the size of the Saratoga.

In Bloomfield, on the 2d inst. by Rev. A. Gates, Mr. Edward G. Clark, of Providence, R. I., to Miss Jane Combs, of Bloomfield.

EMIGRATION.—Letters from Europe announce the largest emigration to this country that has ever occurred since the war. From England and Germany there will be, it is said, over 100,000.—Whole communities in the south of Germany are preparing to embark, principally mechanics and farmers.

We are indebted to a gentleman who came on in the brig Ada Eliza, for the loan of Barbadoes papers to the 16th ult. They are almost entirely filled with details of the disastrous earthquake. The House of assembly sitting at Bridgetown, at the time of the news of the disaster was received, immediately voted \$15,000, to be at the disposal of the Governor for the relief of the sufferers.

N. O. Bulletin.

The United States Marshal for the State of Indiana has announced his intention to proceed to sales on execution, in conformity with the recent decision of the U. S. Supreme Court, pronouncing the relief or appraisal value to be unconstitutional.

LATEST FROM YUCATAN.—By the schooner Columbius, which arrived at New-Orleans on the 18th inst. from Lerma, we have dates from that place to the 10th inst.

The intelligence brought is, that the Mexicans are concentrating their forces at Lerma, and have already 2,000 men at that point. They are only waiting the arrival of the Guadaloupe from Vera Cruz with additional reinforce- ments, when they will march upon the Campecheans.

The Mexicans are still in possession of the heights around Campeche, and are continually throwing

# THE CHRISTIAN SECRETARY

## Poetry.

### Elijah's Interview.

BY CAMPBELL.

On Horeb's rock the Prophet stood;  
The Lord before him passed;  
A hurricane in angry mood,  
Swept by him strong and fast;  
The forest fell before its force,  
The rocks were shivered in its course;  
God was not in the blast.  
'T was but the whirlwind of his breath,  
Announcing danger, wreck and death.  
  
It ceased. The air grew mute—a cloud  
Came muffling up the sun;  
When through the mountains, deep and loud,  
An earthquake thundered on;  
The frightened eagle sprang in air;  
The wolf ran howling from his lair;  
God was not in the storm.  
'T was but the rolling of his ear,  
The trampling of his steeds from far.  
  
'T was still again—and nature stood,  
And calmed her ruffled frame,  
When swift from heaven a fiery flood  
To earth devouring came.  
Down to the depth the ocean fled,  
The sickening sun looked wan and dead,  
Yet God filled not the flame.  
'T was but the terror of his eye,  
That lightened through the troubled sky.

At last a voice, all still and small,  
Rose sweetly on the ear.  
Yet rose so clear and shrill, that all  
In heaven and earth might hear.  
It spoke of peace, it spoke of love,  
It spoke as angels speak above,  
And God himself was there.  
But oh! it was a Father's voice,  
That bade the trembling earth rejoice.

From Chambers Edinburgh Journal.

All things Perish save Virtue.

Sweet morn—so cool, so calm, so bright,  
The bridal of the earth and sky,  
The dew shall weep thy fall to night,  
For thou must die.

"Sweet rose"—whose fragrance now I crave,  
To glad my sense and joy mine eye,  
Thy root is ever in its grave,  
And thou must die.

Sweet spring—so full of shine and showers,  
It makes the weary spirit sigh,  
To think, with all their herbs and flowers,  
That thou must die.

Sweet music—e'en the lovely song,  
Which from my harp in window nigh,  
Is floating on the breeze along,  
E'en thou must die.

And all the bright and glistening train,  
Of stars that stud the deep blue sky,  
Must they all perish—none remain,  
To glad the eye?

And vales, and fields, and rushing streams,  
And mountains that invade the sky,  
Are they as baseless as our dreams?  
And must they die?

And all that's beautiful and fair,  
On nature's face—love's melody,  
That makes sweet music of the air,  
All—all must die!

A man, frail form of senseless clay,  
Though now his glance is proud as high,  
Perchance upon this passing day  
He too may die!

But the bright soul—that, shrank within—  
The quenchless light in mortal form—  
Though dimmed by misery and sin,  
Defies the worm.

When all the stars shall fade away,  
And suns in their own blaze expire,  
And trackless comets cease to stray  
With wandering fire—

The soul shall ever live, nor know  
The lapse of time, but dwell on high  
And share—in endless joy or woe—  
Eternity.

## Miscellaneous.

### Speech of a Sailor at a Temperance Meeting.

"Please your honor," said the old boatswain, "I've come down here by the captain's orders; and if there is any thing stowed away in my old, weather-beaten, sea-chest of a head, that may be of any use to a brother sailor, or a landsman either, they're heartily welcome. If it will do good in such a cause as this, that you've come here to talk about, you may all go down below and overhaul the lockers of an old man's heart. It may seem a little strange that an old sailor should put his helm hard-a-port to get out of the way of a glass of grog; but if it wasn't for the same, old as I am, I'd be tied to the rigging, and take a dozen, rather than to suffer a drop to go down my hatches."

"Please your honor, it's no very pleasant matter for a poor sailor to go over the old shoal where he has lost a fine ship; but he must be a shabby fellow that wouldn't stick up a beacon, if he could, and fetch home soundings and bearings for the good of others who may sail in those seas. I've followed the sea for fifty years. I had good and kind parents. They brought me up to read the Bible and keep the Sabbath. My father drank spirits sparingly. My mother never drank any. Whenever I asked for a taste, he was always wise enough to put me off. 'Milk for babes, my lad,' he used to say, 'children should take care how they meddle with edge tools.' When I was 12 years old, I went to sea, cabin boy of the Tippoo Saib, and the captain promised my father to let me have no grog, and he kept his word. After my father's death I began to drink spirit, and I continued to drink it until I was forty-two. I never remembered to have been tipsy in my life, but I was greatly afflicted with headache and rheumatism for several years. I got married when I was 25. We had two boys; one of them is living. My eldest boy went to sea with me three

voyages, and a finer lad!"—just then, something seemed to stick in the old boatswain's throat, but he was speedily relieved, and proceeded in his remarks: "I used to think father was overstrick about spirit, and when it was cold and wet, I did not see any harm in giving Jack a little, though he was only fourteen. When he got ashore, where he could serve out his own allowance, I soon saw that he doubled the quantity. I gave him a talk. He promised to do better, but he didn't. I gave him another, but he grew worse; and finally, in spite of all his poor mother's prayers and my own, he became a drunkard. It sunk my wife's spirits entirely, and brought mine to the water's edge. Jack became very bad, and I lost all control over him. One day I saw a gang of men and boys poking fun at a poor fellow who was reeling about in the middle of the circle, and swearing terribly. Nobody likes to see his profession dishonored, so I thought I'd run down and take him in tow. Your honor knows what a sailor's heart is made of; what do you think I felt when I found it was my own son? I couldn't resist the sense of duty, and I spoke to him pretty sharply. But his answer threw me all aback like a white squall in the Levant. He heard me through, and doubling his fist in my face, he exclaimed, "You made me a drunkard!" It cut the lanyards of my heart like a chain shot from an eighteen pounder, and I felt as if I should have gone by the board."

As he uttered these words, the tears ran down the channels of the old man's cheek like rain.—Friend Simpson was deeply affected, and parson Sterling sat with his handkerchief over his eyes. Indeed, there was scarcely a dry eye in the assembly. After wiping his eyes on the sleeve of his pea-jacket, the old sailor proceeded:

"I tried, night and day, to think of the best plan to keep my other son from following on to destruction, in the wake of his elder brother. I gave him daily lessons of temperance; I held up before him the example of his poor brother; I cautioned him not to take spirit upon an empty stomach, and I kept my eye constantly upon him. Still I daily took my allowance, and the sight of the dram bottle, the smell of the liquor, and the example of his own father, were able lawyers to other side. I saw the breakers ahead, and I prayed to God to preserve not only my child, but myself; for I was sometimes alarmed for my own safety. About this time I went to meeting one Sunday, and the minister read the account of the overthrow of Goliath. As I returned home, I compared intemperance in my own mind to the giant of Gath, and I asked myself, why there might not be found some remedy for the evil, as simple as the means employed for his destruction. For the first time the thought of total abstinence occurred to my mind; *from the brook, and the shepherd's sling!* I told my wife what I had been thinking of. She said she had no doubt that God had put the thought into my soul. I called in Tom, my youngest son, and told him I had resolved not to taste another drop, blow high or blow low. I called for all there was in the house and threw it out of the window. Tom promised to take no more. I never had reason to doubt that he has kept his promise. He is now first mate of an Indianaman. Now, your honor, I have said all I had to say about my experience. May be I've spun too long a yarn already, but I think it wouldn't puzzle a Chinese juggler to take to pieces all that has been put together on 't other side."—English paper.

### An Honest Tribute.

"Let it never be forgotten of the Particular Baptists of England, that they form the denomination of Fuller, and Carey, and Ryland, and Hall, and Foster: that they originated among the greatest of all missionary enterprises; that they have enriched the Christian literature of our country with authorship of the most exalted piety, as well as of the first talent, and the first eloquence; that they have waged a very noble and successful war with the hydra of Antinomianism; that perhaps there is not a more intellectual community of ministers in our island, or who have put forth to their number, a greater amount of mental power and mental activity in the defence and illustration of our common faith; and, what is better than all, the triumphs of genius and understanding, who, by their zeal and fidelity and pastoral labor among the congregations which they have reared, have done more to swell the list of genuine discipleship in the walks of private society—and thus both to uphold and to extend the living Christianity of our nation."—Dr. Chalmers.

### A Striking Contrast.

The following is a part of a series of moral contrasts, drawn by the Rev. W. R. Williams, in a discourse recently delivered. They are pictures on which, we are sure, no Christian can gaze indifferently or unprofitably. The reader will perceive that where we commence, he is speaking of Napoleon.

"The instrument in the hands of Providence for shaking the powers of Europe and bringing into a new shape the whole structure of its society, he went on winning battles, dictating treaties, putting down kings, and overthrowing dynasties, until many were ready to deem him more than man. Some seven years after his success at Toulon, that victorious general has become the First Consul of France. It is the 24th of December, and he is driving through the streets of Paris, when a fearful explosion is heard behind his carriage. It was intended for his destruction, but he escapes it preserved for far other destinies, by the Providence of which he took little thought. The event is caught up by every gazette, and is the theme of comment in every civilized land. On that incident the destinies of the world seem to hinge. Yet, four days after, in a far distant land nearer the rising sun, an event occurred, of which no gazette, as we believe, took note, but which was scarce less significant in its results. It was Carey, 'desecrating,' to use its own phrase, the waters of the sacred Ganges by the immersion of his first Hindu convert. The chain of caste has been broken. We fancy that the rabble of gods who crowd the Hindu Pantheon looked on,aghast at the sight, feeling that the blow was one well aimed, striking at the very heart of their power. When we look at durable results, which seems the more eventful incident, the escape of the great captain, or that first success of the lowly missionary? The course of the soldier, after a series of the most splendid triumphs, in which,

to use his own favorite phrase, he seemed to claim victory to his standards, closed in defeat and obscurity. The Great Captain died on a lonely island in the ocean, his soul seething impatiently with wishes never to be realized, his mind teeming with vast projects that perished in their conception; with his parting breath, muttering indistinctly and deliriously of armies which he no longer headed. But the missionary said in his later years that he had no wish that was left ungratified. Who was then the happier man? The brilliant victories of the one scarce kept pace, in their number, with the dialects into which the other translated the lively oracles of God. Give to the mighty warrior the honors of an exalted intellect, with which that of the humble missionary can never be compared—give to him the unmatched influence he exercised over the diplomacy and civilization of all Europe—give to him the 2,200,000 conscripts that perished in his service, and the myriads that were sacrificed in the arms of his adversaries. Set over against these the gates of Eastern dialects opened to the scholars of Europe by that missionary; Christian churches planted, and the Christian Scriptures translated; and an impulse given to the mind of heathen India, of which it is equally idle to dispute the present extent or to calculate the future limits. Does it not seem as if each year is now effacing the monuments of the one and expanding the influence of the other. And who will show the field in which that missionary's fame and his power were cloven down? His fame and his power we called them. They were not his. The glory of his attempts and achievements was Christ's; and the power that wrought in him mightily, and wrought with him effectually, was Christ's. You are engaged, my brethren, under the banners of the same Captain of our salvation. Do the odds seem against us? The literature of the world is not thoroughly with us. The laws of the world are not with us. But if God be with us, it is enough. The prince of darkness, in muscuring all his hosts to the encounter, bears on his scarred brow the print of the Master's avenging hell. Hell has been already foiled in that hour now past which was the true crisis of the world's history; and prophecy shows us the whole earth soon to be subdued to the obedience of the faith."

"I early began life with these two resolutions. First, never to do wrong; and secondly, to do all the good in the power of my hand. Let me recommend the same path to you. It will yield you solid happiness. How lovely is a virtuous female character! Its worth is above rubies. You may live long. I must soon go down to the awful silence of the tomb. I am on the verge of the grave.

"There is an hour when I must die,  
Nor do I know how soon 'twill come,' &c.  
Signed, NATHAN PERKINS.  
In the sixty-fourth year of my ministry."  
[Youth's Companion.]

"Simply to Thy Cross I Cling."  
If the inquiring sinner will do this, he shall have peace, safety and joy. But he is naturally disposed to cling to every thing else. He compares himself with some who are outrageously wicked, the swearer, the thief, the liar, the gambler, &c., and because he thinks that it is evident that he is not as bad as they are, he hopes God will regard him with favor. He clings to his amiable instincts, to his generous impulses, to his good resolutions, to his own supposed good works, or to the idea that there is some merit in his anxiety and distress. He tells us that he has done all that he can to become a Christian, and he adds, that he cannot understand why he is yet in darkness.

To such an one, the minister of the gospel is sometimes at a loss to know what more to say than he has said; all he can do, is to emphatically repeat, "BELIEVE IN THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED." Come, awakened sinner, cling to the cross of Christ. Expect the pardon of your sins solely by faith in the atoning blood of the Lamb of God. Here is your only hope. Come to Christ immediately; you have nothing else to do first. Come now. Every moment in which you neglect to simply cling to the cross of Christ, you maintain your opposition to God, and you persist in resisting the Holy Spirit.—N. Y. Evangelist.

A praying man is a treasure, and a blessing in any country. One Joseph preserved the whole of Egypt in the time of scarcity. One Moses stood in the gap, when God would have destroyed the people of Israel.

In order that a man may lift up his head toward heaven, he must find nothing on earth wherein to lean it.

I would rather fall with Christ, than stand with the emperor.

### Children's Corner.

For the Christian Secretary.

#### The Sleigh Ride.

One Saturday afternoon, Catharine Beman stood at the window in her father's elegantly furnished sitting-room, impatiently waiting for the driver to appear, with the covered sleigh and span of horses, as she supposed he would, to take her father, brother and herself out to ride. Now her father was rich, and had two sleighs, and he sometime drove one horse in one of them himself, and he for some wise reason came for his children in that manner on that day. Although Catharine had everything that she needed, yet she was always restless and unhappy. It was sufficient to spoil all her anticipated pleasure, because she was not going in good style as some of her little friends, whom she would probably see during her ride. She tossed her muff from her, and said not very pleasantly, "I have a great mind not to go, it is always just so."

Her brother was very different from her, ever cheerful and happy, and endeavoring to make her so. "Oh, sister, (said he,) never mind, we shall think, have a fine time." Her father came in, and said very affectionately, "I see, my children, you are ready: we will hasten, I am rather late." Catharine sullenly followed and took her seat in the sleigh, and did not incline to say much for several miles, when her father suddenly stopped before an old, dreary looking house, saying, "we will warm us here." This was enough to rouse again Catharine's proud spirit, but as she looked about the room that she entered, the better feeling of her heart were touched. A lady received them politely, saying, while tears trickled down her cheeks, "I did not know, Mr. Beman, but you had forgotten me in my affliction." I will tell the rest of the story in Catharine's own words, as she told it to her mother.

"Mother, (said she,) I have, I think, learned a lesson to day, that I shall never forget. Indeed, I did not know that any body could be so poor and live, and, much more, be happy in the midst of it. At that house where we went, the lady had no carpet or stove, and but a few sticks of wood, in a large fire place, and the room was so cold, I shivered all the time while there. There were two quite small children, without stockings, and with father's permission, I gave one of them my socks, which you know were lined and trim-

med with fur, very warm. And then there was a young girl about my age, sick with the consumption, but she said, she was very happy, because she loved the Saviour, and when she died, which would probably be soon, she hoped to go to heaven, and be holy and sin no more. She thought God had forgiven her for Christ's sake. She was very thankful for what people did for her, although many times she thought of things to eat that she should like, her appetite being very poor, but her mother could not afford to buy her many nice things. She had suffered very much with the cold, but it was of little consequence, she deserved to suffer much more than she did. Now mother, do not you think she is a good girl, and if you please, I will sometimes send her something to eat."

Let all children, that have clothes enough to wear, food enough to eat, and fire enough to keep them warm in cold weather, and yet are fretful and unhappy, stop and think of that poor, sick, fatherless and suffering child, and I am sure they will tease no more, but smile with gratitude and thank God for all his loving kindness to them.

C. A. A.

**THE MOTHER'S MAGAZINE.**—This periodical has just completed its tenth volume. It is not only the first, but decidedly the most popular work of the kind published in this country. The extent of its circulation in the United States, together with the fact of its being reprinted in England, shows the favor with which it has been received both at home and abroad. The assurances of assistance from able pens, afford encouragement to the editors to hope that they shall be able to render the Magazine still more deserving of universal patronage.

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